

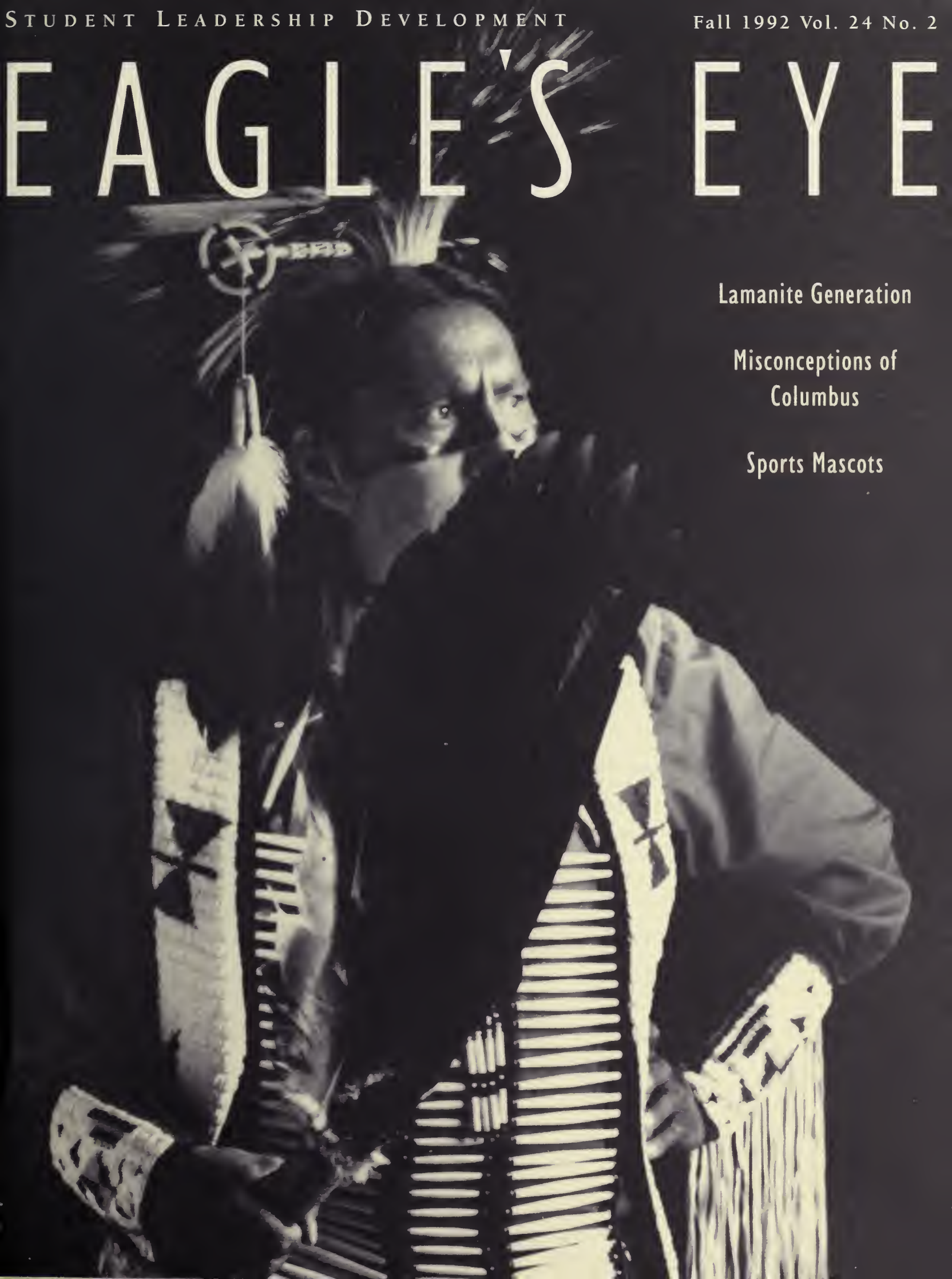


EAGLE'S EYE

Lamanite Generation

Misconceptions of
Columbus

Sports Mascots



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Cover Photo: Howard Rainer

Eagle's Eye, a student publication, serves the interests of the multicultural population at Brigham Young University. Writers are required to report on several topics each semester. This responsibility allows each student an opportunity to develop their writing and computer skills, while instilling in each a knowledge of the cultural diversity on this campus. This acquired knowledge leads to a greater pride in each individual's heritage. Brigham Young University, Provo, Ut. 84602
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Director's Corner

Rush Sumpter

I have just finished teaching a short module on Indian literature for "Introduction to Native America," the introductory course in the Native American Studies minor. We had a class of more than forty students, representing a diversity of cultures on our campus. Among the students were American Indian men and women, Polynesian Americans, Asian-Americans, Latinos, and U.S. citizens with cultural roots in Western Europe. All have joined together in the year of the Columbus Quincentennial because we want to know more about the original Americans who met Columbus at the boat.

We have heard much talk about Columbus' "discovery" of the New World, but through it all, we have known that the Indian people knew about their old world thousands of years before the Italian explorer drifted to their shores and claimed the land for Spain. They knew the origins of their worlds; they understood their relationships with their creator and with their brothers and sisters in the animal world and plant kingdom; they were stewards of nature, and they lived their lives as they should to keep the spirit of Mother Earth alive. They respected the gifts of their creator and strove to protect and to preserve them. This was the land and the people that Columbus encountered. Already enlightened, they were not searching for "European enlightenment."

But Europeans came and with them "European enlightenment" — both with an irresistible force that swept across the American continents wreaking as much destruction and havoc as Hurricane Andrew. Homes were uprooted, lives destroyed, and cultures left in shambles. From the rubble a new way of life is being developeped. The original inhabitants

have held to their sacred ways and adapted to new ones. The invaders have combined Indian notions of individuality and responsibility for others with European notions of sovereignty and individual rights. And a new nation has emerged.

The diversity in the Native Studies class is a microcosm of that nation. It represents a voluntary willingness of all the peoples that have been brought together because of the work of Columbus to understand each other and to respect each other. It represents a desire to know what was and to use what was known to keep this land alive. In this issue of *Eagle's Eye* you can read about that diversity, students from all cultures, who have come together at Brigham Young University to learn, to study and work together for the common good. It seems to me that notion is as traditional and as old as this land we live on. 🐾

Eagle's Eye Staff

By Condit Washburn

This year the *Eagle's Eye* staff is supervised by Valerie Shewfelt. She does a great job of keeping the writers on schedule and in focus. We have only one returning writer, although our new crowd is filled with a fresh new outlook on the tasks at hand. We are enjoying new friendships and look forward to fulfilling our duties with help from each other. (Starting left to right)

Trevor LeMont
Tatanka Greene is our only veteran this semester, he serves as student editor. He is a Creek Indian from Yakima, Wash. and presently a junior majoring in Spanish teaching. He enjoys all kinds of sports. Trevor is the authority on all

last minute touches on our stories.

Sam Stevens is a Navajo from Crystal, N.M. He is a freshman with an open major. His hobbies include writing, reading, horseback riding, and basketball, but he also enjoys most other sports. Sam says of his job as a writer, "You make a lot of friends who will help with ideas for your article." He also says that his job gives him a chance to meet other multicultural students.

Condit Washburn is a Sioux from the Cheyenne River Reservation in South Dakota. She is a junior majoring in Elementary Education. Her interests include spending time with friends and her four-year-old daughter Kylei Danai. "Writing for *Eagle's Eye* has helped me gain more knowledge about other cultures, which I feel is necessary in our culturally diverse society."

Mitch Kalauli is a Hawaiian from Tuba City, Ariz. He is a senior majoring in psychology, and double minoring in Spanish and philosophy. Mitch fulfills duties as performer in Lamanite Generation as well as a writing for *Eagle's Eye*. He said of his writing duties, "It gives me an opportunity to see and report on the successes of the multicultural students at BYU."

Dallin Maybee is a Seneca and Northern Arapaho from the Cattaraugus Indian Reservation in New York. He is a freshman majoring in art and pre-med. His interests include mountainbiking and traditional Indian dancing. Dallin said of his experience with *Eagle's Eye* so far, "I personally enjoy all the close, friendly, loveable interaction I receive while performing the duties of a writer."

Shane Begay (not pictured) is a Navajo from Lukachukai, Ariz. He is a freshman and planning to major in sports medicine. His hobbies include eating, mountainbiking, basketball and rugby. Shane feels reporting for *Eagle's Eye*, "is an excellent way of helping my writing skills." 🐾



CONGRATULATIONS DECEMBER GRADUATES

December 1992 Multicultural Graduates

Name	Major	Hometown
Francisca Achea	BS, Family Science	Silver Spring, Md.
Maria Alonso	MA, Spanish	Argentina
Kofi Bentil	BA, European Studies	London
Sulayma Cates	BS, Travel & Tourism	Corvallis, Ore.
Sterling Clark	BS, Biology Teaching	Salt Lake City, Utah
Gilbert Cordova	BS, Accounting	Weslaco, Texas
Amy Cross	BS, Speech Pathology	Rochester, N.Y.
Cecil Curley	BS, Construction Mgmt.	Hiram, Utah
Greg Garcia	MAc, Taxation	Plano, Texas
Marlo Grubbe	BA, Broadcasting	Amity, Ore.
Jose Loayza	BS, Zoology/Philosophy	Tampa, Fla.
John Quereto	BS, Psychology	Pasadena, Calif.
Edwin Randolph	BS, Travel & Tourism	Accra, Ghana
Kevin Souza	BA, Political Science	Honolulu, Hawaii
Carlos Tirado	BS, Electrical Engineering	Quito, Ecuador
Sara Ulloa	BA, Spanish Translation	Trujillo, Peru
Regina Young	BA, Spanish	The Woodlands, Texas
Adenauer Zambrano	BS, Management	Quito, Ecuador
Cesar Zapata	BS, Travel & Tourism	Lima, Peru

WELCOME NEW STUDENTS

Welcome to Brigham Young University! Each of you should be commended for your hard work and effort, for it truly is an accomplishment to be accepted to this great university. It is not a right of each student to be here, but rather a privilege. Let us earn our place by striving only for excellence in every facet of life. There are many people available to assist you, not only educationally but in any area you may be in need of guidance; seek their help. As Lamanites, we have a responsibility to represent our culture and people well — obtaining an education is part of our obligation. We should try our best to reach our potential, while striving to have greater confidence that we will succeed.

Richard Aballay	Christina Fechner	Winona Matthews	Robert Rodriguez
Renee Aguirre	Michelle Gonzales	Jenna Maxfield	Steven Rose
Virginia Altamirano	Edmund Griffen	Dallin Maybee	Olivia Salt
Shane Begay	David Haunga	Verona Meyers	Edward Sampson
Gerald Benally	Burdella Hawkins	Jeremy McCluskey	Marcelino Sanchez
Michelle Bingham	Andre Herndon	Taran Mcquivey	Kristen Santa Cruz
Chris Brown	Melea Hoffman	Robert Mitchell	Wynante Sewell
Leslie Carson	Mark Hubbell	Joel Morehead	Sheli Sillito
Gabriela Cavalheiro	Alvalencia Hurley	James Morris	Lavina Smith
Diana Cedeno	Jessica Jones	Damone Motton	Kimberly Snow
Altagracia Chavez	Tamara Joseph	Sonya Nai	Tamara Spence
John Chavez	Cherylee Julian	Tonya Nelson	Sam Stevens
Carter Chow	Jared Kaanga	DeWayne Nobles	Ramesus Steward
Cynthia Cortez	Sheldon Kauwe	Dennis Okunyade	Dorothy Todman
Jeannie Cowboy	Patricia Lavin	Carson Platero	Austin Tsosie
Jason Crane	Scott Lee	Meoyskie Porter	Paul Tsosie
Elizabeth Cuadra	Benjamin Lesue	Luz Reyes	Tania Vazquez
Carleen Davis	Hirineo Lopez	Marceline Richards	Hubert Wiggins
Maile Enos	Samuel Losik	Jennifer Rigo	Catherine Williams
Nancy Fairchild	Hondo Louis	Heriberto Rivera	David Young
Yubleni Fajardo	Isaili Martinez-Diaz	Joseph Roberson	Genieve Young
Charles Fane	Lu'isa Mataele	Natosha Rodriguez	

LAMANITE GENERATION VISITS THE ORIENT

by Lisa John



The Lamanite Generation outside an ancient Chinese temple

Close to forty Native Americans, Latin Americans, and Polynesians make up BYU's Lamanite Generation. This talented group performs the traditional songs and dances from each of the different cultures. Each member of the group must be a fulltime student in good standing at Brigham Young University.

The Lamanite Generation's goal is more than to perform traditional dances. They share Native American, Latin, and Polynesian cultures, and also serve to represent BYU and The Church of Jesus Christ of Latterday Saints. Brendan Fairbanks, a freshman from Oklahoma, says that tours help to "share our culture, as well as the Spirit through dance." BYU also sends its performers on tours to develop students' artistic

skills, understanding, to entertain and edify audiences. The tours also broaden students' knowledge of other cultures and languages and provide for cultural exchanges while promoting world friendship and goodwill.

During the 1991 to 1992 school year, the group toured Idaho, Oregon, and Washington. The spring tour was to Taiwan, the People's Republic of China, Hong Kong and Thailand.

In preparation for the spring tour to Asia, the group members were required to enroll in a culture class taught by Paul Hyer. Members of his class studied the history and culture of China. After this class, they were able to go to China with a better understanding and appreciation for the people of China and their country. This

new understanding helped make their tour more than your average "tourist" experience, it helped to make it a learning experience.

There were a total of 38 members of the Lamanite Generation and nine tour leaders. The group was accompanied by Student Life Vice President R.J. Snow, Dr. Paul Hyer, and tour manager Valoy Morgan. They and their spouses served as the spiritual, cultural and travel leaders.

On the tour to Asia, 14 cities were visited. The group members were kept busy with performances and firesides. There were a total of 17 performances, four firesides, one press conference and six television appearances. When the group was not performing or traveling, they were sightseeing and touring

the areas visited. Most mornings, the group departed from the hotel between 7:00 and 8:00 and returned to the hotel, around 11:00 p.m. Each group member had to adjust to a busy schedule while on tour.

In the four countries visited, three different languages were spoken: Mandarin, Cantonese and Thai. Group members learned the song, "I am a Child of God" in Mandarin and Thai in order to sing it at the end of each performance. They also did their best to learn commonly used phrases in the different languages. Two group technicians, Andy Mohlman and Susan Broberg served missions in Hong Kong and Taiwan and were helpful in translation and communicating throughout the tour.

There were many memorable moments on the tour, but the highlight for most of the group was the warm hospitality, friendship, and love of the Asian people. Corey Scott Quereto said her most enjoyable memory of the tour was, "meeting a totally new people with a different culture, alphabet, language and even looks. The tour let us see the other side of the world."

One of the highlights while in Taiwan came when the whole group made an unscheduled stop at a girl's school. As the group approached the school gates, they were greeted by over 2,000 girls in uniforms, applauding from the corridors and the balconies. LG performed a hula, a Maori dance and some Latin songs. The students' favorite dances were the men's Haka, "I Am A

Elizabeth Le La O and Manu Sekona with a new friend



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Child of God"(in Chinese) and "Go My Son." The Lamanite Generation was touched by the warm welcome of the Taiwanese students.

Because the People's Republic of China is a communist country, the group could not verbally share their religious beliefs. They were, however, able to share their beliefs through song, dance, handshakes and smiles. Group members also felt the love and kindness of the Chinese people. The Lamanite Generation's tour guides Yao and Li, were very good at showing them some of the highlights of China. The group was able to visit Tian'anmen Square, the Terracotta Warrior Statues, and the Great Wall. During each visit, they learned the historical background of each.

Another exciting moment for group members was eating at a McDonald's restaurant in Beijing, which was the

largest McDonald's in the world, seating 701 customers. After the meal, the group gave BYU pins to the McDonald's workers and sang "Teranga Tahī," a Maori greeting song. It was a moment they would never forget.

The group spent six days in Thailand where they performed four shows and one fireside. In Thailand, they were able to visit the Ancient City, take a boat ride on the river Kwai, and watch and learn traditional Thai dances. The group was privileged to visit the Princess of Thailand at her palace and presented her with a traditional Native American flute to represent a bond between all peoples.

(continued on page 22)

THE CIRCLE IS COMPLETED

1992 Lamanite Generation "Discovers" Spain

by Mitch Kalauli

From June 29 to July 21, 1992, the Lamanite Generation traveled to Seville, Spain to perform at the World's Fair in the U.S. pavilion. They received the invitation from the United States Information Agency (USIA), after a member of that committee met the group the summer before as they traveled home from Berlin. He felt that the Lamanite Generation would be the best performing group to represent the United States because of their ties to the Native Americans, especially in the year of the 500th anniversary of Columbus' voyage to America. One could say that the circle was completed as the Lamanite Generation "re-discovered" Spain, sharing their culture and heritage while exploring a new and exciting land.

The World's Fair, or Expo' 92 as it was called, was billed "the largest ever." More than 170 countries and international businesses participated. The host country spent millions of dollars in converting an island not much larger than BYU into an event that would be visited by millions of people from every corner of the world. It was into this spectacle that the tiny dance troupe from BYU first arrived.



A Traditional Maori farewell

As might be expected in an operation of this size, there arose a few logistical problems. The first few days were spent solving the problems of transportation to and from the airbase where they were staying, meals, exchanging money and performance times. Then they had to deal with an outdoor stage that in the 115 degree weather (in the shade), was hot enough to fry an egg on. But they hit the ground running and were ready to face anything that came their way.

The group was prepared with two 45-minute shows as well as a one hour show that combined the two. They performed 12 shows in the U.S. pavilion and two in the Palenque — the premiere concert hall at the Expo. The group also had the opportunity to be on the cutting edge of modern television as they were asked to tape six numbers

on high-resolution television. Because this technology is so new and there are so few programs formatted for it, the producers at the studio estimated that when the system is working in Europe, the Lamanite Generation's show will be shown at least twice a day throughout Europe. The effects of their performances will be felt for years to come in many

PHOTOS BY MARK PHILBRICK

parts of the world and through the most advanced television technology in the world.

Although they were able to participate in a worldwide exposition and on state-of-the-art television, the highlight of their tour came through the sharing of cultures, talents and spirit with the members of the Church in Spain. In two firesides and for three straight Sundays, there was a meeting once more of the old and the new and a bond was formed that would last lifetimes. Although there were many in the group that did not speak Spanish, they felt the love of the Spanish people and there were many times when there was not a dry eye in the house. As the group sang "I am a Child of God" and "Go My Son," all were touched and all were strengthened.

In one of the firesides, the Lamanite Generation and Church members alike were privileged to hear from Rex E. Lee, the President of BYU, who spoke of his mission experiences in Mexico. He talked of how the Church in that area started with few members and since then has literally "rolled forth like a stone cut from the mountains." He spoke of the



Lamanite Generation at the World Expo

Church in Mexico from its humble beginnings to where it now stands and compared it to the future of the Church in Spain. He told the members not to be discouraged, but to be faithful and soon they too would see "a marvelous work" in their own country.

An event that will not soon be forgotten, was the meeting of the Lamanite Generation and a Maori group from New Zealand who were also performing at the Expo. They formed a friendship that bridged waters and spanned time. The Maoris were captured by the spirit of the Lamanite Generation, even though their ferocity in the haka (a Maori war dance), may not have been as great. The group from New Zealand was so enthralled with the song "Go My Son" that they learned it by memory, complete with harmony and key change. The last day the group was there, both groups had a farewell meeting and songs, hugs, kisses and tears were the order of the day.

The most touching moment came when the Lamanite Generation presented a copy of "The Book of Mormon" to the Maoris and all joined together to sing (*continued on page 23*)

Lamanite Generation meet the Maoris



CRY OF THE INDIANS

The Exploitation of Native American Heritage and Culture by Athletic Clubs and Their Fans

by Trevor Greene



In a year that saw the Atlanta Braves return to the World Series and the Washington Redskins attempt to defend their Superbowl title, the voice of Native Americans has once again fallen upon deaf ears. For years Indians have vocalized their disapproval of the exploitation of their heritage and culture by athletic teams and their fans; yet college and professional clubs continue to capitalize upon Native American lineage.

One of the biggest offenses to the Indian community is the abuse of their sacred emblems, namely the feathered headdress. Team mascots and fans costumed in customary Indian apparel and screaming mock war chants demonstrate a blatant disregard for the traditional symbols and beliefs of Native Americans. "There's no respect towards Indians when people wear a headdress and paint their faces with war paint," say LaVay S. Talk, a Navajo

from New Mexico, "If they honor us, they should respect us."

In *The CQ Researcher*, Andrea Nott, a community activist, notes that Native Americans regard feathers as sacred symbols that must be earned before they can be worn. "It's analogous," she says, "to somebody dressing up as the pope, going on to the field, waving a cross and performing a mock communion." The general populace doesn't understand the signifi-

cance of the headdress, how it is earned or its sacred religious roots — the general populace finds it easier to ignore their cultural apathy and focus on supporting their favorite teams. “People shouldn’t pretend to be another culture or profit from their customs and beliefs,” says Adrienne Greene, a Creek Indian from Washington.

Those in favor of using Indian mascots rationalize their destructive ignorance by saying that it pays homage to Native Americans as being brave, strong and worthy of representing their respective teams. Ironically, they are not concerned about whether or not their teams are worthy of representing the Indian community. These people suggest that Indians should be grateful for the recognition and argue that any offense taken is purely unintended and therefore does not merit being changed. However, these opinions do not reflect those of the people they affect most.

“People now think they’re honoring Indians by using them as mascots,” notes Ken Sekaquaptewa, a Hopi Indian from Arizona. Today’s society shows its respect for Native Americans by placing them in the same category as “role models” such as Pirates, Vikings and Buccaneers. “Army had a mule for a mascot, Navy had a goat, Georgia had a bulldog and Syracuse had an Indian,” recalls Syracuse alumnus Oren Lyons in a recent *Sports Illustrated* article. This Iroquois chief from New York notes the irony saying, “It was as if we were less than human.”

Using Indians and their culture as team representatives trivializes Native Americans as a people. “How many other ethnic groups are viewed as a mascot?” Sekaquaptewa asks. The “we’re-honoring-you” defense and “it’s a privilege” philosophy offered by those in agreement with making Indians into team mascots is as insulting as is their use of the Native American logos. In the same *Sports*

Illustrated article, Charlene Teners, a Spokane Indian, voices her frustration in a current unsuccessful effort to change the mascot of the University of Illinois from that of an Indian chief, “These people keep telling us how much they love Indians, yet when we criticize the mascot we’re hushed like small children or harassed by the community.”

This paternalistic attitude of choosing what is good for Indians and then “hushing” their disagreement has proven very dangerous to Native Americans from the time they first encountered the White culture. The government thought it would be good for Indians if they were placed on reservations,” says Sekaquaptewa. The most urgent social issues in the Indian community have come from these reservations. According to the 1980 census, over a quarter of the nation’s Indians live in poverty and Native American youths commit suicide at a far higher rate than those of all other races. Meanwhile, the debate over gambling income, threats to tribal rights, health problems and alcoholism continue to plague Indians nationwide. Native Americans realize that the concern involving mascots is by no means the greatest obstacle to be overcome. Nevertheless, the exploitation of their heritage by the White culture should never have been permitted to begin with and must not be condoned in today’s society.

There are five professional teams in U.S. major sports leagues that use Indians as mascots. Both the National Football League and Major League Baseball have two teams with Indian names—the Kansas City Chiefs and Washington Redskins, and the Atlanta Braves and Cleveland Indians. The National Hockey League closes out the five with the Chicago Blackhawks. Ironically, the most offensive name, “Redskins,” finds its home in our nation’s capital, Washington D.C.

While it’s wrong to exploit another culture, it continues to occur at the nation’s doorstep.

In *Indian Country Today*, Don Warne, president of the Stanford American Indian Medical Students, states, “When you live in a society that views your culture as mascots and Hollywood stereotypes, many things do not make sense. Why would it be socially unacceptable to have baseball teams named the Pittsburgh Negroes, Kansas City Jews or San Diego Caucasians, but the Cleveland Indians are okay? Why is it that if a car was named the Ford Zulu, it would cause an uproar, but Jeep Cherokees, Dodge Dakotas and Mazda Navajos are perfectly acceptable?”

In an age when athletes are signing multimillion dollar-a-year contracts and gangs are identified by the sports logos they wear, the country boasts that the youth of tomorrow are its greatest resource. If critics believe this to be true, then the hypocrisy of promoting stereotypes that negatively influence the self-esteem of the nation’s young people is absurd. The elimination of Indian team names can only help to erase ethnic stereotypes, ease cultural tensions and promote the individuality of Native Americans. ■

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“CORRECTING THE MISCONCEPTIONS OF COLUMBUS”

by *Dallin Maybee*

This year marks the 500th anniversary of Christopher Columbus' historic journey to the Americas. Today many see Columbus as a man who, through divine intervention, was meant to indeed land on the shores of the new world. Shane Begay, a member of the Diné tribe said, "Columbus was a man on a mission. It was time and he was guided by God, but he had a little behavioral problem. He ended up setting the precedence for those who followed." Not long ago, Christopher Columbus was deemed and celebrated as a hero. Now many people, not only the Native Americans, are upset with the example Columbus set for others who made the ambitious trip to the new land. According to Dr. Helen Nadar as quoted in the *Daily Universe*, "This once proud symbol of the 'American spirit [is] accused of being one of the great villains of all time." This assessment of Christopher Columbus as a racist exploiter who



brought disease, slavery and other evils to the Western Hemisphere is not totally unjustified. Thirty years ago, Native Americans might not have protested, for they felt that complaints would not be acknowledged. Today, the Native Americans have found a voice, and with this voice, they are trying to grasp political and social unity. The correcting of misconceptions that are still being taught in the school system is one way that Native Americans can find cultural unity.

At the time of Columbus' arrival in the New World, "Native Americans had advanced cultures with strong family structures, devout religious beliefs, representative and elective governments, respect for elders, sophisticated medicine and an ecologically sound way of life," says Rep. Ben Nighthorse Campbell of the state of Colorado. Campbell is the only Native American in Congress. When Columbus first landed upon the New World, there was a wealth of knowledge in terms of society, medicine, and agri-

culture. However, the differences between Columbus' and the New World cultures ended up being the justification of the enslavement of the Native Americans, and also the destruction of indigenous cultures.

To the Spanish culture of Columbus' time period, the New World did not seem to have much value in terms of wealth and riches in which the explorers could capitalize. Columbus did not immediately see the wealth that the native culture had to offer. However, the natives did indeed have many things to offer and contribute to other societies. One of these was the diverse foods the natives had learned to grow, cultivate and then cook and serve as meals. Many of today's foods have native names: chili, barbecue, tamale, succotash, hominy, and jerky, to name a few. According to Jack Weatherford in *Indian Country Today*, "In the five hundred years since the first Europeans came to America, many American Indian crops have spread around the world, but the influence of Native American agriculture and medicine may have only just begun."

While the American trade imbalance still seems to grow higher and higher, with more and more foreign products pouring in yearly, other foreign markets want our farm produce and the many by-products. Corn, corn oil, corn syrup, cotton, cotton oil, cotton seed, sunflower seeds, sunflower oil, tobacco, potatoes, peanuts, and numerous other crops were given to us by the American Indians. Today, many different economies are now dependent upon some of these native crops.

Even though there are some people who argue that the explorers gave many things to the natives that later enhanced or maybe even "bettered" their society, the explorers also gave the natives more deadly

gifts — sickness and disease. While the plagues and epidemics which killed many people returned only episodically, the mosquitoes that carried malaria, perhaps the greatest killer of the Old World, returned yearly. This plight killed millions per year and also weakened tens of millions more. This "gift" of the European invaders also included small pox, chicken pox, measles, bubonic plague, whooping cough, yellow

of the New World.

One of the misconceptions is that this world was "New" or "young," however, this continent has a rich and ancient history. According to some diaries written and kept by Columbus himself, he felt that Spain represented "the embodiment of the finest civilization the world had ever seen." Columbus also commented on the wealth of the resources found in this "New World." Of the people on this continent he stated, "They would make fine servants...and with 50 men we could subjugate them all and make them do whatever we want."

In the 40 years after the landing of Columbus, nearly the entire indigenous population of Haiti and the Dominican Republic was wiped out. The precedent that Columbus set brought many other explorers and immigrants who also took advantage of the New World. This act of genocide is almost never commented on due to the colonialistic thinking that has continued until today. An article in *Indian Country Today* states, "Once begun, this myth knows no bounds...Millions throughout the world have been seduced by it." Of the 500 natives which Columbus took as slaves, over half died, another 100 were sick and ill by the time of their arrival in Spain. This is one myth that is rarely, if ever, read about in the textbooks.

"I feel that God did bring him over (Columbus), but I just don't agree with the way he and his people handled the situation with the natives of the area," says Paul Tsosie when asked about Columbus and his way of treating the natives. Although slavery was, in fact, practiced in most parts of the world, many people have been led to believe there is one value that is used to justify the taking of slaves. While it was true that there was slavery in (continued on page 22)

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fever, dengue fever and also mumps. The natives had long provided their people with many medicines to combat the sickness' of their time, but they had nothing to fight against the new diseases they were being exposed to. Disease, sickness and/or death were probably the greatest gifts Columbus gave the inhabitants

FREDERICKS: WORLD CLASS SPRINTER; WORLD CLASS PERSON

by Trevor Greene

"I don't understand why people want to talk to me now," says Frank Fredericks. "I'm the same person I was before." That "before" is what has everyone a buzz. All Fredericks did was become the only man in the Barcelona Olympics to win a medal in both the 100m and the 200m. Those two silver medals have many believing that this reserved foreigner is the most complete sprinter in the world today. However, the public knows little about Frank Fredericks, the man and student.

Fredericks hails from Namibia, Africa and becomes visibly emotional when reflecting upon his native land. "My greatest honor was becoming an ambassador to my country. The greatest moment of my life was to know that my country was going to be free, that it was going to be ours', not other peoples'." Namibia's freedom came on March 21, 1990.

Fredericks left his homeland in the fall of 1987 and came directly to Utah. What motivated him to come to BYU was his desire to improve himself. "I wanted a school with a good computer program and a school with a good track program," Fredericks affirms. "I wanted to leave (South Africa) to get a better education. It was not hard because I know I'm going back."

One thing Fredericks finds difficult at BYU are the required religion classes, "but I'm excited about the learning," he quickly adds. Also, when learning from teachers of another faith, Fredericks has discovered that, "There is too much assumption by the professors. However," he says, "I'm stronger because of it."



Frank Fredericks competing at the NCAA track and field championships at BYU

Unfortunately, there are other difficulties to be faced at BYU. Fredericks counsels that, "Minority students should consider things from every angle." Multicultural students should be willing to view things from the majority's perspective. "BYU is a white university; people think in different ways. Be willing to change to a different environment," he advises, "Make the most out of what you can get here."

Speaking on racism Fredericks contrasts his experience in Utah with that of his homeland. "The prejudice here is minor in comparison," he says, "If I hear someone make a racist remark I don't associate with them, I ignore those people." Fredericks was a member of BSU (Black Student Union) as an undergraduate student and feels that BSU and the university in general attempt to help multicultural students

keep their identity. "They try hard. They give every group a booth," he adds, referring to BYUSA's promotion of clubs on campus.

Currently, Fredericks is a graduate student working towards his masters of business administration. He lists his completion of the masters' program and preparation for the 1996 Olympics in Atlanta as his most important goals. Fredericks graciously credits his mother and coach with helping him cope with the pressure he felt in the '92 Olympics, "I had to avoid negative people. I hung around with people who would be there for me regardless of how I performed."

As far as his BYU legacy, Fredericks says, "Being a good person is what I'd like to be remembered for; I like to help people." He knows that the world is watching him and encourages integrity to his peers. In his homecoming address as parade Grand Marshal Fredericks also advocated honesty, "Every time you lie, there are strong forces pulling you to failure." Perhaps the greatest compliment was made by BYU President Rex E. Lee's declaration that, "BYU has no greater ambassador throughout the world." ■

Frank Fredericks, '92 Olympic silver medalist in the 100- and 200-meter sprint



CULTURAL DIVERSITY THROUGH MULTICULTURAL CLUBS

by Dallon Maybee

Cultural diversity is an oft talked about subject at BYU. The many opportunities provided for multicultural students seem to grow and expand with each passing academic year. One of the things which can help the multicultural student adjust and receive support for each new, challenging school year, is the many clubs available to the students.

One of the clubs on campus devoted especially to Hispanic students is the Mexican-American students (MAS) Club. Gloria Martinez, this year's president, hopes that with this new year, many good and inspiring things will happen. When asked about the whole idea of the MAS Club, she stated simply, "MAS is here to give academic, social, and cultural support to the Hispanic students who might otherwise not be able to find it in the other international clubs. We are open to all students, but are mainly geared to be giving support to the Hispanic students that they may need."

The MAS Club has many exciting activities planned for this year. They plan on participating in the Lamanite Week and Friday Night Live shows. In addition, the Club Week held September 21-26 was a great success. With the many new recruits, they hope to have a wonderful year.

In addition to the activities, MAS often plans basic humanitarian activities. They plan to do Christmas charity work, and they are organizing a trip to California to find possible students for recruitment to attend the university in the future. They also plan on



Gloria Martinez, President of MAS

reinstating the tutoring program for Latino students who attend high school in the Provo area.

Martinez, this year's president, sums up the whole idea of multicultural clubs in general by saying, "We want people to feel comfort-

Al Nez, President of TMF



able here on campus...we want people to feel at ease in just being who they are."

Another multicultural club on campus is the Tribe of Many Feathers Club (TMF). This club is advised by Mili McQuivey and LaVay Talk, two financial aid clerks in the multicultural financial aid office. LaVay speaks of the Tribe of Many Feathers as a, "club here on campus that will bring Native Americans together as a group so the club will educate students, faculty, and the BYU community about our culture. Being a service oriented club, we are also here to help do service projects to assist and provide aid for others."

This year's presidency includes Al Nez as returning president in his second year in office. Al feels that "the club is more organized than in previous years, and hopefully we'll be a lot more active in the various activities than in the past." These activities include the many socials, Lamanite Week, and also Club Week. With the dancers who performed during club week and also the success of the booth, many new members have been added to the lineup of TMF's roster.

In addition to being a part of the campus activities, TMF is a part of the planning process as a whole. With members in Brigham Young University Student Service Association and the Student Advisory Council, the club will be able to be a part of many off-campus activities. These include tutoring assistance, and cultural awareness programs. When asked about the culture in terms of the purpose of the multicultural clubs, Shane Begay, one of the New Student Representatives of TMF, replied, "We would like to see more people become more aware of the rich cultural background of our people." ■

THE ADVENTURES OF STACEY STRUGGLINGSTUDENT OR

"IS THIS THE END OF ANOTHER STRUGGLING STUDENT??!"

by *Mitch Kalauli*

As our story begins, our heroine, Stacey Strugglingstudent begins the semester full of hope, ready to conquer the world. But little does she know the fate that awaits her. Lying in wait for our happy-go-lucky heroine are the evil villains, Lex "largeclass" Luthor, Don "terrible-time-manager" Corleone and the epitome of evil, that villain from another time, THE PROCRASTINATOR. Innocently, Stacey makes her way through the semester, enjoying her new-found freedom when suddenly, her arch-enemies spring their sinister snare. She is surrounded. THE TERM PAPER, the procrastinator's cousin, pays an unexpected visit. Tony "the terminator" Testtime has been sent by Mr. Corleone to collect his markers and the Attendance-taker is knocking at the door. Is there no hope for our

heroine?!...Is this the end?!...Is she doomed to fail?!...!

But wait...Is it?!...Could it be?!...Can this be possible?? Yes! Off in the distance we hear the sounds of the cavalry coming. As it approaches, we see the leader is none other than Jimmy "Do-right" Benally, followed by his courageous cavalry of caring counselors.

The Multicultural Academic Support Office, located in 350-C SWKT, is dedicated to providing academic advisement, tutoring, mentoring and orientation to university life to American minority students. Their goal, as found in their mission statement is "to promote educational and personal growth by creating opportunities and anchor points which will allow both students and staff to progress toward the realization of temporal



Supervisor of the Multicultural Academic Support Office, Jimmy Benally

and eternal potentials. It is (their) hope that in this progression, individuals will develop in a balanced (social, physical, spiritual, emotional) manner so they may be of service to others and lead others to strive to attain perfection."

Supervised by Jimmy Benally, this office works in conjunction with other BYU sponsored services. Their purpose is to provide tutors and advisors to multicultural students who find (continued on page 22)

Peer counselors: Levi Esquerra...

Cooper Wimmer...

and Sharon Smiley



FOLLOWING IN THEIR FOOTSTEPS

by *Shane Begay*

Currently enrolled at BYU and intermingled with 27,000 other students are many children of BYU alumni. Following the footsteps of their parents, these children help bring cultural diversity to the university setting. These students can be seen walking in and out of their classes like their parents did twenty years before. Both alumni and their children, now current students, have committed themselves to the academic, spiritual and social opportunities offered to them on campus.

Along with spiritual and social progression, which are necessary for a productive and well balanced college life, children of BYU alumni are continuing a tradition of academic excellence. Dallin Maybee, a first year student and son of alumna Toni Williams said, "Like any parents, they would like me to succeed and have a good education. I saw my parents graduate from college, which gives me the motivation to obtain higher goals while I am here."

*Alumna Toni Maybee Williams,
mother of Dallin Maybee*



Dallin comes from the Cattaraugus Indian Reservation of the Seneca Nation of Indians in Western New York. He is a Seneca and Arapaho Indian and is majoring in pre-med, with a possible dual major in art. He chose BYU because he likes "the essence of BYU as a whole...and as part of the larger frame of LDS standards." Dallin advises incoming freshmen, "Be prepared. Work hard at first then play when you know you can handle the work load."

Dallin is involved in many activities on campus. He is a member of the Tribe of Many Feathers, practices Tae Kwon Do in his spare time and is a writer for *Eagle's Eye*. Dallin enjoys dancing for entertainment and competition. He is a member of two Native American dance troupes which primarily consist of champion dancers.

His mother, Toni Williams, is an Arapaho Indian and Mexican from Tucson, Ariz. She graduated from BYU with a degree in child and family sciences and a minor in Native American studies. She says she chose BYU because she, "had just joined the Church and was told BYU was a good school for Native Americans." Her advice to Dallin is, "A little effort pays off, don't lose sight of goals and as long as you stay strong spiritually, you can accomplish anything."

As a student at BYU, Toni was also a member of the Tribe of Many Feathers and was actively involved in the Lamanite Generation. "When the Lamanite Generation started, it consisted mostly of Native Americans. It brought us together and gave us high esteem."

What Toni enjoyed most about

coming to BYU were the 300-400 Native Americans in the multicultural program. She believes that, "it gave support and helped the kids through school." Coming from a different culture didn't affect her because most students had the Church in common. "The worst part about coming here was the change in the climate and atmosphere. It was hard to get used to."

Sara Stevens, the daughter of alumna Mary Stevens, says, "My mother encouraged me to choose a field that I would enjoy and to strive for excellence in all my educational endeavors." A Navajo from Crystal, N.M. and one of seven children, Sara is majoring in family sciences and marriage and family therapy. She chose BYU because, "It was the only place I've ever thought about going to college, I've wanted to come since I was young. It was always my childhood dream." When asked how she likes BYU, Sara stated, "I love it. There isn't anything I'd rather be doing." She says that the only bad thing about coming to the "Y" is being away from her family. *(continued on page 23)*

*Sara Stevens, daughter of alumna
Mary Stevens*



AN EVENTFUL DAY AT THE UNIVERSITY

by Shane Begay and Dallin Maybee

The University Day was a fun filled, action-packed, activity used to introduce high school students to the Brigham Young University campus. About 70 students attended the the workshops and presentations. These multicultural students came from the surrounding areas and school districts. The University Day was a wonderful opportunity for the high school students to see what the campus had to offer.

At the beginning of the day-long program, there was an introduction by Rush Sumpter, the director of Multicultural Programs. He welcomed all the students to our educational institution and made them feel at home. The program was divided into two different sections, the morning workshops and the afternoon campus tours and showcases.

There were many diverse workshops presented to the students by various program directors from the University. Sharon Smiley and Levi Esquerra are both peer counselors who work in the Spencer W. Kimbell Tower in the Academic Support Office. They conducted a workshop on multicultural academics. This workshop consisted of letting the students know about the opportunities available to them through the Multicultural Academic Support Office.

Another workshop was conducted by Ken Sekaquaptewa, LaVay Talk and Mili McQuivey. This workshop informed the students of the multicultural financial support given by the Financial Aid Office. The workshop

also informed the students of the Discovery program. Discovery is a summer program which helps the students get a better understanding of college life.

The third workshop was conducted by Marie Tueller. This workshop informed the students of university requirements for admissions. It was a very informative program which gave valuable and needed information to the students about the intensive admission process. This also informed the students about the GPA and ACT scores needed to be accepted into the university.

After a lunch provided by Multicultural Programs, there were many activities planned for the afternoon. During the lunch break there was an inspirational talk given by Olympic runner Frank Fredericks. This 1992 Olympian spoke briefly on the merits of never giving up and striving to always try to do the best that one can possibly do, in all that one does. There were pictures taken with Frank Fredericks and then the students had a guest appearance by Cosmo, the BYU mascot.

The finale of the days' program was the entertainment provided by Tribe of Many Feathers (TMF), BYU's Native American Club. The first half of Alonzo Nez's, president of TMF, presentation included slides from the various activities that had taken place in previous years. After the slide presentation there was a diverse cultural display of the talents of many Brigham Young students here on campus. These included a Hoop Dance which was performed by McArthur Lucio, Lillian Rainer played the flute and also sang, and Traditional and Jingle Dress dances were performed by Dallin Maybee and Vernale Hickman, respectively.

At the conclusion of the long day's activity, all the students said their good-byes to their new and old friends. After good-byes were exchanged, each student departed for home. ■

The afternoon was spent touring the BYU campus



DISCOVERY '92: NEW KNOWLEDGE AND NEW FRIENDS

by Burton A. Rojas

High school students came from the across the United States, Canada and Puerto Rico this past summer to Brigham Young University to participate in the annual Discovery program. The program was held during the month of July and the students were eager to make friends, experience a bit of college life and have a good time.

For some, it was their second summer in the program. Others were here for the first time. They ranged in age from sixteen to nineteen years old, some having graduated from high school, some about to begin their senior year.

The Discovery program began in 1970 and is put on by Student Leadership Development for multicultural students. Student Leadership Development created the program because they were concerned about the higher than normal incidence of dropouts and low grade point averages in multicultural students during their first year of college. The program aims to help introduce the students to the University through college-level classroom experiences and activities.

Student advisors welcomed the new students on the fourth and fifth of July. The new students were excited and anxious to begin their BYU experience. Those who arrived on Saturday settled in and got acquainted. Later, the students and advisors spent the evening watching the fireworks display put on at Cougar Stadium.

By Monday morning everyone had arrived and after several orientation meetings, the students headed off to their classes.

Twenty-nine of the students had already graduated from high school and had been accepted to BYU for the fall. These future freshmen attended math, English and computer classes. They also took tours of the campus and were introduced to various faculty members.

"You really get an edge on college life," said Robert Rodriguez, a student from Sunnyside, Wash. "You learn where all the buildings are and what the atmosphere is like at a university."

Joe Losik, from Marysville, Wash., found out that college level classes are much different from high school classes. "The classes were a lot harder than I thought they would be," he commented.

The rest of the students, high school seniors this



Counselor Liana Cuadra gets showered by students at Riverside Park

Counselor Lisa Muranaka at Jimp Lodge





Discovery 92 Students

fall, were divided into two groups, one focusing on engineering, the other on communications. Part of the engineering curriculum was to build and fly a model airplane. The communications students worked on *The Discovery Enquirer*, some acting as writers, editors and reporters. Both groups attended math and English classes.

"They give you a lot of support to succeed," said Esteban Tlatenchi, from Brooklyn, N.Y. "The English and math labs are a big help in achieving your college goals."

While the students weren't in class, they spent their time studying, playing basketball, racquetball and participating in activities planned by the student advisors.

The advisors spent a week in training before the arrival of the students and were well prepared for the challenges of entertaining seventy-five high school age students. Eight student advisors: Jim Dandy, Richard Kennerley, Burton Rojas, Lisa Muranaka, Raquel Petrus, Kat Williams, Melissa Bean and Diana Cuadra planned the upcoming activities for the program. Extracurricular activities included water baseball, volleyball, basketball, blind kickball and even a dunking machine.

The weather was warm and perfect for water games. Most games ended up being all out water fights with nearly everyone ending up soaked. Advisors and observers were often the most sought after victims.

"I promised myself that I wouldn't get wet, but I got totally drenched. I even went down the water

slide," said Lu'isa Mataele, from West Valley City, Utah.

Students also got to participate in a month long volleyball tournament. Almost all of the students played, and the winning team challenged the student advisors in a grudge match. The students won the match easily, much to the chagrin of the advisors.

Another popular activity was basketball. Almost every night, students could be found at the basketball courts either playing or watching others play hoop. "One of my fondest memories about the program will be the time we spent playing basketball and volleyball," said Paula Sanders, from Sandy, Utah.

The program provided the students with more than just academics and activities. Each night, after a long day of classes, studying and playing, the students retired to the dorms. Dorm life proved to be the time for building friendships and having fun.

The advisors were each assigned between 7-10 students. Every night the groups met for announcements and a devotional. Students shared daily experiences and took turns offering a spiritual thought or prayer.

After the devotional, many students got to know each other better by playing until the wee hours of the morning. Ordering pizza and having wrestling challenges topped the list of late night activities for the guys. The girls spent much of their time talking, listening to music and playing pranks on their advisors.

When the weekends came, everybody participated in activities planned by the advisors and Student

Leadership Development. One weekend, the whole Discovery program traveled up to Timp Lodge for a retreat. While there, the students heard motivational speakers and played leadership games. Some of the highlights of that weekend were the night challenge, the workshops, the dance and just spending time together in the mountain setting.

The night challenge proved to be a very educational and spiritual experience for many of the students. Guided by their advisors and second year participants, the students walked blindfolded and were led hand-in-hand through the trees and bushes. They had to trust each other and help each other over, around and under the obstacles they encountered.

Afterwards, the students talked about the experience and the things they had felt while blindfolded. "I learned that we are not alone and that we need to rely on each other for guidance," said Gerald Benally, from Shiprock, N.M.

Each Monday evening of the program, the students attended family home evening. Some of the activities included speakers, a dating panel, presentations by BYU campus clubs and an ice cream party.

One highlight was a visit by the Native American drum group Medicine Shield. The group sang for the students and talked to them about the Native American culture. They sang an honor song to honor the students for their desire to make themselves better through education. Many of the students there that night were not Native American, but everyone was grateful to be honored by the drum group.

It would seem that all of the students' time was occupied, but they still found time to attend firesides, BYU dances, go on dates, watch movies at the Varsity Theatre and take an occasional trip to the mall. Somehow, they even managed to get in some study time.

Many of the students did very well in their classes, receiving scholarships for their efforts. The scholarship winners were announced at a banquet held on the last night of the program.

Elizabeth Cuadra, Samuel (Joe) Losik, Christina Fechner, Gerald Benally and Luz Reyes earned full scholarships for the coming school year.

Those earning partial scholarships were: Richard Aballay, Hondo Louis, Renee Aguirre, Lu'isa Mataele, Dallin Maybee, Verona Meyers, Tania Vazquez, Jeannie Cowboy, Heriberto (Rico) Rivera, Jennifer Rigo, Maile Enos and Jared Kaanga.

Several senior students received scholarships should they attend BYU following high school graduation.

Justin Freeman, Mark Morris, Abraham Nihipali, Ana Ramos, Sumire Blackburn, Nani Namahoe, Armando Barraza and Oscar Rodriguez were offered this scholarship.

After the banquet, the students were eager to spend their last night together. They headed off to a dance held in the Knight Mangum building. Later, many of them hiked up Y mountain to play and talk.

The next day, tired and somewhat sad, the students took last minute pictures and exchanged addresses while waiting for their families to pick them up. One by one, they said their goodbyes and headed home. Many friendships had been made in the four weeks they spent together.

Some of the students made plans to get together in the fall when they would be returning. Some made plans to become involved with clubs, Lamanite Generation and other organizations on campus.

The Discovery program was a good experience for the students. They learned quite a bit about college life. Many of the seniors decided to attend BYU after they graduate from high school. The incoming freshmen gained valuable knowledge about the school they would soon be attending. And, of course, they all made new friendships. The program was once again a success. 🐸

Robert and Rebecca Rodriguez singing at the banquet



LAMANITE WEEK: YOUTH AND ADULT CONFERENCES PLANNED

by Sam Stevens

Lamanite Week will be held from March 15-20, 1993. There will be a variety of events taking place. Included this year are two conferences — a youth conference and an adult conference.

The youth conference will take place March 17-20. The theme of the youth conference is: The Right Place — The Right Time. Students from Utah and surrounding states will be invited to attend. Those attending the youth conference will arrive Wednesday and leave Saturday. Many of the students will come from areas where they are in the minority as Church members. The youth conference leaders hope to provide them with the opportunity to learn how they can be a positive influence to their peers as well as setting an example for those younger than them.

Estimated attendance is expected to be about 200. The students will be charged a \$35 registration fee. During their stay they will be participating in workshops and various games and activities. Burt Rojas, a Mexican student from California will be in charge of the youth conference and workshops. Rojas said, "I am very excited about this conference and I'm sure the children are going to have a good time at it." Assistants to Rojas are Gloria Martinez, Levi Esquerro, and Richard Nagai.

There will be seven workshops held that the youth conference participants will attend. Those in charge hope the workshops will help the youth become more aware of their responsibilities as they get older.

The first workshop will focus directly on self-esteem and how to overcome trials and peer pressure. If the students are able to stand up to these types of problems they will be more likely to succeed in the future.

Another workshop on service will focus on helping others. Acts of service will be discussed in the classes.

Overcoming feelings of isolation while in a large university and realizing the importance of education is going to be talked about in the third workshop.

Discussion of wholesome and creative dating in a workshop will help students realize the importance of dating and making right decisions. The reason is because young adults these days, need to have ideas straightened out about dating.

The fifth workshop will teach respect and honor for

cultural heritage and differences. The students attending will be Lamanite, so teaching about their various cultures will enable them to learn more about themselves and where they come from.

Another workshop views family life with a positive attitude. Family togetherness will also be talked about in this workshop.

Last but not least, the seventh workshop will inform students about the responsibilities and privileges of making decisions. If students learn to make the right decisions when they are younger, they will be able to make the adjustment into college easier.

Planned are various activities and games for the students to let off some energy. In addition to the workshops and other activities, a talent competition is being planned. The winners of the talent competition will present their act at a banquet scheduled on Friday night.

Wednesday, the students will arrive and register. They will attend orientation and then meet their host families; families they will be staying with during the conference. They will receive booklets, nametags and T-shirts at this time also.

On Thursday, the students will attend an opening address and then split up to go to their various workshops. After taking a campus tour and eating dinner, they will then watch a performance by BYU's own Lamanite Generation.

A speaker will address the students on Friday at 9:00 a.m. After that they will go back to their workshops and then at 11:00 a general authority will speak to them. After lunch, there will be more workshops and then a talent competition. Preparation for a banquet will then take place and a banquet will start at 5:00. During the banquet, winners from the talent competition will present their acts. After the banquet, a Pow Wow featuring many skilled and colorful Native American dancers will take place that the students will attend. At the conclusion of the Pow Wow, a dance will ensue until 11:00.

Then, Saturday, the final day of the conference, the students will eat breakfast with their host families and then attend a testimony meeting where they will have the opportunity to express their testimonies about the gospel and how the youth conference affected their lives.

At the conclusion of the banquet, the students will depart for home; hopefully with a renewed sense of spirituality and a strengthened testimony.

At the same time that the youth conference is going on, an adult conference will be in progress also. The theme will be "That all might be edified." Al Nez, a Navajo student from Aztec, N.M. will coordinate the conference. The purpose of this conference is to have a "well rounded

conference that will increase the spiritual and educational knowledge of Native American adults.”

The conference will be held March 17-19, 1993. Detailed flyers, posters, and brochures are being sent out and newspapers with a large Native American audience have been notified. Registration fee is \$45 and there will be an estimated 200 people attending.

The first workshop is how a family must value education. How they see their education and the rewards of education will be discussed. The powers that parents have for education, including the power to encourage or discourage, the demand for homework excellence, and how they will influence children's attitudes will be taught.

The success of a child is usually determined by how well the parents motivate their children. Teaching the use of libraries and reading, exposing children to enriching experiences, and making grades a high priority are going to help the adults motivate their children to do better.

Families without education opposed to families with

education need not forget that their children need to be motivated just like any others. Therefore, a workshop has been planned to address this subject.

The image a parent projects to their child through attitude and appearance always determines how their children will turn out. Setting a positive example toward younger children will be taught at another workshop.

Planning to send a child off to college can be very stressful on some parents. Because of financial planning, goal setting and other aspects of going off to college, many parents just feel like they can't take it anymore. A workshop has been planned so parents will learn how to deal with that.

A child's future depends a great deal on the parent. Children follow the example set by their parent. A workshop that deals with projecting a positive example has been established during the conference.

Hopefully, the good luck that has fallen upon Lamanite Week will make the conferences a success. 🐻

The Right Place-The Right Time Lamanite Week Youth Conference

March 17-20, 1993

Our mission in holding this youth conference is to provide high school aged students of Lamanite descent with the opportunity to learn and understand who they are and how they can be a positive influence in the world today. We want to give them an experience that is both spiritual and educational by introducing them to Brigham Young University as an institution of learning and also as a unique university in the academic world because of its values and standards. If you have any questions regarding the conference please contact Jimmy Benally at (801) 378-2695.

Schedule of Events

Wednesday, March 17:

3:00-5:00	Registration/Orientation
5:00-6:00	Meet host families
6:00-10:00	Polynesian Luau with host families
	*Home with host families

Thursday, March 18:

	*Breakfast with host families
9:00-9:50	Welcoming Address
10:00-11:50	Workshops
12:00-12:50	Lunch
1:00-1:50	Activity
2:00-3:50	Workshops
4:00-4:50	Campus Tour
5:00-6:30	Dinner
7:00-10:00	Lamanite Generation Performance
	*Home with host families

Friday, March 19:

	*Breakfast with host families
9:00-9:50	Speaker
10:00-10:50	Workshops
11:00-11:50	General Authority Address
12:00-12:50	Lunch
1:00-3:50	Workshops/Talent Competition
4:00-4:50	Prepare for Banquet
5:00-7:00	Banquet
7:00-9:00	Pow Wow
9:00-11:00	Dance
	*Home with host families

Saturday, March 20:

7:00-7:50	Breakfast
8:00-10:00	Testimony Meeting
	*Depart for home

VISITING THE ORIENT

cont. from p. 5



Paige Benjamin, Alicia Rose and Luiz Ziegner on the Great Wall

For the audiences in Thailand, the Lamanite Generation performed "I Am A Child of God" and two other numbers in Thai. Lynanne Montoya sang a beautiful song written by the King of Thailand. The audience was very impressed to hear this special song and became even more energetic and excited when Jody Wihongi and Manu Sekona sang one of Thailand's top musical hits.

The Lamanite Generation members fulfilled their goals for the China tour as they worked hard, kept a busy schedule, and developed a love for the Asian people. "I learned that all people are the same even though we have different languages," said Stephanie Chiquito, a Navajo from Preston, Idaho. The tour was a memorable cultural exchange and a bonding of people from all parts of the world. 🐾

STRUGGLINGSTUDENT

cont. from p. 14

themselves in academic difficulty. Working with Mr. Benally a peer counselors are Cooper Wimmer, Levi Esquerra and Sharon Smiley. It is their hope, that as peers, they can relate personally to the everyday problems and the unique situations that Multicultural students face at BYU.

A program they believe will be successful in integrating freshman students into the rigor and routine of college life is the mentor-student program. This program matches an incoming freshman with a member of the BYU faculty who acts as a mentor and role-model to the student. The faculty member meets with the student on a regular basis to discuss any problems that the student may have in adjusting to the sometimes overwhelming change associated with college life. R.J. Snow, the BYU Vice-President of Student Life is a mentor to Sam Stevens, a Navajo from Crystal, N.M. Sam says of the program, "It helps me to know that someone with experience is there to talk with if I have any problems. Its like having a second parent."

BAM!!!!...ZOCK!!!!...@#%*!...KA-POW!!! As the ensuing struggle rages, it becomes painfully obvious(at least to the villains) that the evil-doers are no match for our fearless fellowship of faithful friends. Seeing that they have lost again, the turpitudinous team of tyrannical traitors turn with tails-tucked and beat a hasty retreat. Rescued from the pits of despair, our beloved heroine is overcome with joy. "Thank you, thank you, how can I ever repay you?" she cries. "Aw shucks, twarn't nuttin' ma'am," replies Jimmy Doright, "It's all in a day's work." "Will I ever see you again?" asks Stacey. "Wherever there is a poor, oppressed, down-trodden soul, wherever there is despair, hopelessness and disdain, wherever there is need... wherever there is a struggling student, we'll be there."

As the Multicultural Academic Support Office rides off into the sunset, victorious once again, Stacey can't help but ask herself, "Who was that masked man, anyway?" 🐾

COLUMBUS

cont. from p. 11

the time of Columbus, the basic value in which people will never enslave their own, was overlooked and denied. This whole idea that he was working in the text and boundaries of his time, is a deeply flawed argument. Dr. Nadar says, "We cannot place today's values and morals on yesterday's past, for we run the chance of distorting the past." If most nations of the world felt and knew that slavery was right, they would have enslaved themselves. These nations drew a line between where and when enslavement took place. They claimed those as slaves as enemies captured in war, or enemies of their religion, etc. It was true that the values of the time included slavery, but it was his behavior that was in fact wrong. "Columbus' moral values were totally different from the King and Queen's, he didn't represent Spain at all. He acted out of desperation, when he saw that he had nothing of value out of his discovery, he took 500 natives as slaves," commented Shelly Begay. The change in behavior over the centuries is what has placed us where we are today. (Note: Eventually, an investigative judge was sent by the king, and more than ample evidence was found in which to prosecute Columbus. He was taken back in chains, and tried. He was found guilty, but his status did not permit the execution of his crimes. He was however stripped of all his duties and titles, and Columbus spent the end of his days arguing for the return of his delegated powers.) Columbus did not act in the name of his country, the King and Queen realized this and they acted accordingly.

In this year marked the quincennial of the landing of Columbus' upon the shores of the New World, this once icon of heroism and courage is now under attack from the Native Americans and others who condemn him for his actions. In today's context, Christopher Columbus has been accused of having brought disease, slavery, and other evils to the New World as an exploiter. 🐼

SPAIN

cont. from p. 7



On stage in Spain

"How Great Thou Art" and "God Be With You." Time seemed to stand still as the groups communicated through song and spirit. The Lamanite Generation will always remember their brothers and sisters from New Zealand.

The group did find the time to "explore the Old World" between all of their other activities. One of the sights they visited was a castle in the town of Granada known as La Alhambra. Dr. Halvor Clegg, the group's cultural advisor, informed the group that much of the money used to finance Columbus' voyage to the New World came from the capture of this castle by Ferdinand and Isabela — the royal monarchy of Spain at the time — from the Moors, the Arabians that controlled much of southern Spain during the 1400s. The group also visited two cathedrals, the first of which, the cathedral of Sevilla, was one of three places rumored to

be the burial site of Columbus. The other cathedral, the Cathedral of Granada, held the tombs of Ferdinand and Isabela. The group's trip to Spain would not have been complete if their activities had not included a bullfight and they were treated to a cultural experience they wouldn't forget, although some may not want to remember

The "discovery" of Spain by the Lamanite Generation was very successful. The effects of this tour will be felt by many people for many years to come. Through the sharing of their culture and heritage, the group's adventure has completed the circle and brought the Old and New Worlds closer than ever before. The "wealth untold" that Columbus hoped to find 500 years ago has been found in the rich heritage and promise of the native peoples of this continent as represented by the Lamanite Generation. 🐼

FOOTSTEPS

cont. from p. 15

Sara likes seeing other multicultural students on campus. "I really enjoy it because I don't feel out of place." Sara also likes the multicultural program. She says, "It's a place I can go and feel like it's home base. It's a comfortable feeling." Sara's advice to incoming freshmen is, "Work hard your first year, but don't burn out."

Mary Stevens, Sara's mother, attended BYU in the fall of 1970. Before coming to BYU, Mrs. Stevens attended Haskell Indian Junior College, in Kansas. She attended BYU following her mission to Rapid City, S.D. majoring in sociology and social work.

During her tenure as a student at BYU, Mary was involved in many ward functions. She says, "I wasn't in any clubs, but I helped out during Lamanite Week. I also encouraged the multicultural students to

keep their culture because I was not taught my culture, I grew up in a different environment." While she enjoyed the social life and the classes here at BYU, she sometimes felt "there were too many activities (which) distracted from studies."

Although academics is the primary concern of most parents, each student has to become socially involved in order to truly enjoy the total college experience. Sara said, "My mother encouraged me to study hard along with having fun. Even though I'm not involved in any clubs, I like the social scene here. But my first priority is my education."

The foundation laid by alumni who now have children attending BYU, can be seen in the successes of those children in all aspects of college life. Because of the heritage and expectations left by their parents, the children feel a responsibility to uphold the family name. The popular saying, "Train up a child in the ways he should walk and he will never depart therefrom," is clearly evident in the lives of the children as they continue the rich traditions left by their parents. 🐼

Lamanite Generation 1992-93

Native American Section

Gerald Benally	Navajo	Shiprock, N.M.
Emery Bowman	Navajo	Sawmill, Ariz.
Sam Curley	Navajo	Farmington, N.M.
Melissa Freeman	Navajo	Camp Verde, Ariz.
Nizhone Kee	Sioux	Midway, Utah
Macarthur Lucio	Navajo/Zuni	Lupton, Ariz.
Ann Marie Platero-Sherman	Navajo	Montezuma Creek, Utah
Angela Red Elk	Sioux	Phoenix, Ariz.
Matt Taylor	Navajo	Crystal, N.M.
Shaun Saunders	Cherokee	Chagrin Falls, Ohio

Polynesian Section

Shirley Beaman	Tongan	Sacramento, Calif.
Joann Kalauli	Hawaiian	Tuba City, Ariz.
Frank Mangisi	Tongan	Fountain Valley, Calif.
Mana Mo'o	Hawaiian/Tahitian	Laie, Hawaii
Maurice Mo'o	Hawaiian/Tahitian	Laie, Hawaii
U'i Sing	Hawaiian	Orem, Utah
Dori Stone	Samoa	Kaneohe, Hawaii
Jody Wihongi	Maori	Sandy, Utah

Latin Section

Carol Alegre	Bolivian	Cochabamba, Bolivia
Paige Benjamin	Mexican	Prior Lake, Minn.
Elizabeth De La O	Puerto Rican	Chicago, Ill.
Dulce Garcia	Mexican	Cuautla, Morelos, Mexico
Edgar Garcia	Mexican	Cuautla, Morelos, Mexico
Erika Lee	Mexican	Sonora, Mexico
Fabien Leon	Mexican	Mexico City, Mexico
Angelina Mertlich	Mexican	Cd. Madero, Tamaulipas, Mexico
Julio Otanez	Mexican	Cd. Obregon, Sonora, Mexico
Burt Rojas	Mexican	Turlock, Calif.
Edgar Zurita	Bolivian	Cochabamba, Bolivia

Technicians

Rene Barrera	Bolivian	Oruro, Bolivia
Ivan Bustamente	Bolivian	Cochabamba, Bolivia
Bruce Lee	Caucasian	Provo, Utah
Lu'isa Mataele	Tongan	West Valley, Utah
Verona Meyers	Navajo/Hopi	Greasewood, Ariz.
Andrew Mohlman	Caucasian	Provo, Utah
Asher Rose	Mexican	Goodlettsville, Tenn.
Dinah Ruvalcaba	Mexican	Colonia Juarez, Mexico
Paul Tsosie	Navajo	Kearns, Utah

10 Manuelito Scholars

Attend BYU

by Sam Stevens

The Navajo Tribe has established a scholarship in the name of one of their great leaders, Chief Manuelito. It is awarded to Navajo students based on cumulative GPA and ACT scores of 21 on the enhanced ACT and 19 on the regular ACT.

In teaching the Navajo people, Chief Manuelito encouraged the youth to pursue education. He said, "Education should be one of the major goals in your lives."

It is apparent, as recipients, that they share a rich heritage and have realized the importance of education. Receiving this scholarship has given them confidence so they can go forth and prove that Native Americans can and will work for a better future.

There are 10 recent recipients of this prestigious award attending BYU. They are:

Mark Hubbell	Verona Meyers
Gerry Benally	Carson Platero
Cherylee Julian	Jeannie Cowboy
Robert Mitchell	Valerie Tsosie
Hondo Louis	Michelle Bingham

Over the years the number of recipients has increased. It is obvious that many Navajo youth share Chief Manuelito's vision and understand his goals — that of a more educated Navajo Nation.

These students are awarded \$5,000 a year for college fees and expenses. In order to maintain this scholarship they must keep a GPA of 3.0 on a 4.0 grading scale and have a minimum of 12 credit hours per semester.

Students achieve this through self-motivation, realization of the importance of education and the fact that it is there for their use.

Achieving this scholarship requires hard work and discipline on the part of the recipients and they should be commended for this accomplishment.

Eagle's Eye would like to salute these high achievers and wish them well as their future unfolds. 🦅

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